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# INDIANS AT WORK

SEPTEMBER 1941

# *Comments On The Contributions*

*BY FLOYD W. LaROUCHE*

In Charge of Information and Publications

Surprising to many private employers of skilled labor is the fact that Indians can perform efficiently a variety of technical tasks requiring special skills and aptitudes. This has been especially notable in many fields of defense industry. A great many of these special skills have been acquired through work and instruction in the Indian Division of the Civilian Conservation Corps. But the aptitudes, capacity to learn and the will to work at new and difficult jobs, these things have always been present. Old friends of the Indian are surprised that strangers are surprised at these things. These old friends have always known that Indians could work and would work if given the opportunity.

The Indian shown poised high above ground in the cover picture, is typical of hundreds of Indian CCC workers throughout the country. He is the operator of a drag line engaged in an irrigation and flood control job at Navajo, and he is shown here climbing to a dizzy height to release a cable. It's all in the day's work. The photograph is by Milton Snow, Navajo Service photographer. Another picture by Mr. Snow appears on page 9, a Navajo boy on horseback.

The brilliant pageant and Indian Exposition at Anadarko are reported in this issue only briefly because the time was short between the date of celebration and the closing date of the magazine. Subsequently we hope to present additional material, including photographs made by a staff photographer who made a special trip to Anadarko to cover this event.

The wild rice pictures were all made and contributed by Gordon Sommers. The frontispiece shows a Chippewa woman with a birch basket containing rice which has just been threshed. It was taken during the harvest at the Indian rice camp near Tower, Minnesota. The picture on page 14 shows Chippewa Indians at Nett Lake, Minnesota, harvesting rice in the ancient manner. On page 16 we see Chippewas at the Tower, Minnesota camp drying rice. Parching wild rice at Little Rice Camp in Minnesota is seen on page 17, and threshing is shown at Tower Camp, page 19. The outside back cover photograph was taken at Tower Camp.

The pictures on pages 28 and 31 were made by Frances Cooke Macgregor.

Gerritt Smith, CCC-ID District Camp Supervisor is responsible for the two pictures on page 33. Above is Enrollee Arthur Montanic in a training course at Umatilla Agency, Pendleton, Oregon, and below is Albert Ezekiel working in a similar course at Chemawa School, in Oregon. CCC-ID schools like these are providing many proficient workers for Uncle Sam's defense machinery. And will produce many more.

C. H. Southworth, Acting Director of Indian Irrigation supplied material for the sketch about Frank Parker, Indian Engineer, on page 13.

Old readers may recall that "Indians At Work" made its first appearance just eight years ago. Primarily published for the benefit of Indians and Indian Service workers, the little magazine has attained a wide usefulness and popularity in many outside fields. It goes by request for example to 275 newspapers, ranging in size and influence from the New York Times to some of the smaller weekly papers, and ranging almost around the world. That these papers find the material useful is attested by the many requests we receive for additional material and for pictures.

The magazine now has subscribers in all 48 states and in 17 foreign countries, including many in South and Central America. From a few hundred the subscription list has grown to 13,000 and many issues must be reprinted two or three times to satisfy the demand. Libraries, museums, schools, colleges, clubs, public officials, railroads, bus lines, air lines and chambers of commerce have requested subscriptions. In an early issue we hope to tell you some of the details of the rapid and sturdy growth of this phase of our public service.

# INDIANS AT WORK

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# INDIANS

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

VOLUME IX SEPTEMBER 1941 NUMBER 1

These thoughts have come on Standing Indian Bald in North Carolina August 8th. It is a country of the Indian.

This is a very ancient mountain land. Its beginnings were the beginnings of the Continent. Its present forms, commencing a hundred million years ago, are due wholly to geological erosion; hence the myriadness beyond the power of mind to hold, and that "monotony of enchanted sameness" which is loved by those who love the land. Hundreds or thousands of domes and ridges, of valleys and coves, are visible from this summit, but only one cleared field. Never-moving waves they seem - ridges, summits and valleys - on a shadowed ocean after a storm has ceased to blow. This dome is one among the countless unmoving waves. Wind-stunted laurel, wind-stunted oak and mountain-ash, fruitless huckleberry bushes, contain the little meadow which is the "bald" of the dome. Daisies, a blue flower unnamed which is known from the plains, other blossoms strong but colorless, rise among the green soft grass of the little meadow, and bees, yellow-jackets, bumblebees and ladybugs are feeding here.

A country of the Indian. If Indian pre-history could be known, it would flow down from these endless wave-like ridges, as inexhaustibly as their earthly waters are flowing now. Yonder-southwestward - are the mounds which have yielded a decorative art as stylized, subtilized, and post-sophisticated as any of the Mayan or Egyptian. There, down in Georgia, are the mountains that white men named, which tell Georgia's record toward Indians: Blood Mountain and Slaughter Mountain; beyond them, Dahlonega, where the fatal gold was mined by white men - gold which doomed the Cherokees as it had doomed the Incas and Aztecs and soon would doom the hundreds of California tribes. Of what mode of sweet speech, that did not





guess that future, do the very names of places tell, within this horizon from Standing Indian: Valley of Nacoochee, Tellico Plains, Nantahala River, Toccoa Falls, Junaluska Creek, Wayah Bald, Tusquittee Bald, Hiawassee River, Headwaters of the Chattahoochee, Tennessee River, Tallulah Gorge, the smoky Unakas which became the Great Smoky Mountains, the Appalachian range.

A drift of personal remembrance floats against the stormless emerald-gleaming, opal-flushing landscape. The drift will soon be gone. Into those horizon-bounding Unakas, westward from here, I went with a little Cherokee boy, forty years ago. He had never penetrated these southern Unakas before, but it was he who was the guide. An adult huntsman could not have been more infallible; the mountain hound with me now, on Standing Indian, could hardly be more infallible or swift. But what I remember is our camp by Big Snowbird Creek in the deep woods in a moonless and starless night. The foam of Big Snowbird was only a ghost in such darkness. I had slept, and was awakened by a laughter which was like a song flung into the night. Robert, the Cherokee boy, was laughing. "What are you laughing at, Robert?" "Oh, I'm just laughing at the dark!" And from twenty feet away came the dark's reply - that peerless, unrememberable cry hurled on the universe, the wildcat's scream.

That memory drifts to another. Late September, after three wintry weeks with very insufficient equipment on the highest of the Smokies, in the balsam timber. Lean and famined we ended a twenty-mile walk at Yellow Hill, the Cherokee Indian (government) school. Food, warmth, human company - our need was ravenous. What was it, so immediately downcasting on the school's grounds? The little boy inmates could not or would not talk English to each other, and they dared not talk Cherokee. The Superintendent came to his office at last. We knew we looked like desperados, and yet, what was that de-hydrating, congealing estimate and purpose which went out from that government man? He wore a uniform of the Army. At length he agreed we could eat and stay for the night. This was an *Oliver Twist* place but with every light and shade of imagination disbarred. Yet: What was that "two-handed engine at the door" that "stood ready to smite once, and smite no more?" Horror itself gave up the fight, in this place. I had encountered Federal Indian policy of the self-righteous middle years. Here was a place of pride of official Indian service, after twenty-five years to-be: where Indian boarding school children were to be fed on six cents a day, and not die, and Congress was to be told about it in 1927.

But away with personal remembrance, how trivial a mist across this cosmic landscape.

Down yonder, west-southwestward eighty miles, was the heart of the Nineteenth-century Cherokee social achievement. In the history of human genius, as important an achievement as the blending of Celtic with Roman and Greek spirit on Iona Island eight hundred years ago, or the establishment of the Iroquoian Six Nations League. (Significant, say, rather than important;

importance depends on the blind chance of history; the blind chance which extinguished the Cherokee and Iroquoian achievement permitted Iona to light its fire in the brain of Shakespeare. Yet, too, history is not ended; Indian history in this world is not closed.) Out there eighty miles west-southwestward the Cherokees, having invented their alphabet, and having embraced an universal Christianity through the help of missionaries tolerant and faithful, became the first Indian nation (the first not only in the United States but in the Hemisphere) consciously, and with method, to reorganize their culture into the European (the "Anglo-Saxon") pattern. They carried the Continent-wide Indian democracy over to an electoral system and became the solitary large community in the southern states possessing universal suffrage. They formed their parliament, their courts of law. They established universal, free, schools. They founded their free press, and their charitable institutions where no stigma was felt by the poor. Their national area was seven million acres - this dreamland between here on Standing Indian and the Unakas which loom above the Mississippi Plains, and on a little way into Tennessee. They held this area and what spiritual world they might create within it, under treaty guarantees of the United States. What is it that might have gone on into the years, have flowered in forms and substances strange, beautiful, challenging to our white race - forms and substances into which our own greatest hopes had been poured, creations disturbingly our own yet not our own! What might have gone on, and become, and grown, and bloomed, and changed, and entered into the being of the world, if Georgia and President Jackson had not rejected the oath which the Nation had taken, and later, if Georgia and the President had not successfully defied the Supreme Court!

Into her very old age (here, another phantom of recollection drifts over the mountain) my grandmother received a Federal pension. It testified to my grandfather's service, when a boy, in the Cherokee Indian War. This war was the burial of that treaty which had guaranteed the Cherokee land and government, and the blazing of that "trail of tears" along which the Cherokees were herded westward beyond the Mississippi. The cost of their forced "removal" being charged against their own trust funds in the Treasury of the United States. Yet another solemn treaty guaranteed their land and their culture, in Indian Territory. Before their new home under their new sanction was fully built, it was crushed utterly, and crushed under forms of law. The Supreme Court gave its blessing, this time. But back to Standing Indian Mountain.

The Cherokees are not gone from here. As individuals and as a body corporate, organized under the North Carolina law and under the Federal Indian Reorganization Act, nearly four thousand of them are here still. Robert's grandparents, and perhaps three thousand fellow-tribesmen (the Cherokees numbered more than twenty thousand) defied the Army, and fled to their wilderness home of a thousand years. Innumerable and bewildering are these southern mountains. They knew them in the way of birds or





*Learning To Weave, Mission  
Boarding School, Rosebud, S. D.*

hounds or deer. Years passed, and a generation, and one by one the Cherokees returned to the valleys. Dahlonega's gold was only a trickle, now; working the mountain streams for gold, one was lucky to make a dollar a day; gathering ginseng in the virgin woods paid better than hunting gold; the men at the Capitals let the Cherokees alone. Somehow they acquired titles to land, a few thousand mountain acres. They merged their titles into one, forbade its allotment and entailed it to the tribe, and incorporated themselves under the North Carolina laws. But much of their great tradition, as of their great dawning hopes of a half-century before, had been hewn away by the events. They are building now, but from a dwindled cultural base. And thus late, now - how long too late, for the Cherokees, though not uselessly for them - the United States has returned to the good faith and the deep-founded historical obligation and the eminent common-sense which were enunciated by Chief Justice Marshall, in vain, in behalf of the Cherokees. Yet the decisions and dicta of Marshall established the permanent framework and limits of Indian law, and brought the United States into the Hemisphere-wide tradition which is represented by the Laws of the Indies; in the strange way of human things, Marshall's efforts did avail, though at the Tribe's time of awful need they availed the Cherokee Nation not at all.

In one of the high coves leading toward Standing Indian lives a mountain woman, ninety-eight years old. Her sight and hearing, like her memory and loyalties, are undimmed. She lives glad and whole into each new day. She was always here. In that mountain home are eleven of the younger generation. Seven of them play music; some of them have mastered two and three instruments. There has been no teaching; "in these parts," they remark, "we play only by ear." The grandmother has told her children and grandchildren: "The Indians were a great people. They are going to be a great people once more."

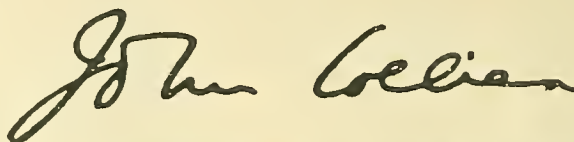
What have her old eyes seen, since the Cherokee Removal! A different folk-life, ancient in its spirit and forms though new in its location, came in to the Cherokee homeland. Its language was of Chaucer and the King James Bible. Its hardihood equalled the challenge of the wilderness. Its hospitality went beyond the famed hospitality of the slave-holding South, because these Highlanders acknowledged no social classes.

Sixty years went by, and then into these mountains stormed commercial lumbering and the fires and floods and poisonings of waters which lumbering brought in its wake. It was total-destruction lumbering, absentee in its control, financed on a "shoestring", unconscionable toward its labor-supply which was the Highlanders, and ravenous and hurrying, without any concern for the land's or the people's future, without, indeed, any pretense of decency. The Anglo-Celtic Highlanders became successors in fate to the Cherokee Indians, their land and their culture ravaged at the same time. And with their desolated human values went the clean-cut and burnt forests, the humus of a million years destroyed in a decade, the hideously poisoned waters.





Yet: "Man does not yield himself to death utterly, save through the weakness of his own feeble will." Some of the Highlanders, like their predecessor Indians, have made manifest the truth of that old saying. Ultimately, death comes only from within, as life comes only from within. And deep within, some Highlanders, like the Indians, would not die. From deep within each, the future reaches on. Standing Indian Bald could be named Standing Highlander Bald, too. So, at least, the aged woman in the cove believes, and tells her grandchildren.



Commissioner of Indian Affairs

### *Eastern Cherokee Schools*

Cherokee Indians of North Carolina have come a long way in the hundred years since they were a homeless, hunted band, hiding in the mountains to avoid expulsion. They are descendants of the hardy and independent warriors who successfully evaded the Federal Government's forced removal of the Cherokee Nation west of the Mississippi River over 100 years ago. Their tribesmen were beaten and driven to Oklahoma, and many died along the famous "Trail of Tears." The principal lands of the Cherokees were taken over by whites. The remaining Indians were largely left to their own resources and in a large part they have worked out their own existence.

Within recent years the Government has given increasingly sympathetic and effective guidance and other assistance. One important field of aid has been in education. Evidence of the success of the educational program, as judged by white standards, is the fact that the Cherokee Central School has now qualified for placement on the list of accredited schools in North Carolina and put in group one, class A. Last year 188 boarding school students and 306 day school students were enrolled.

Notice of accreditation was sent to C. M. Blair, Superintendent of the Cherokee Agency and S. H. Gilliam, Principal of Cherokee schools, by J. H. Highsmith of the State Department of Public Instruction.

The school system at Cherokee, which is financed with aid from the Federal Government, is now completely modern, both as to physical equipment and methods of instruction. In addition to the usual academic courses, the Indian children are given practical training in vocational subjects, including dairying, farming, mechanics, woodwork, home demonstration and other practical studies.





## *Petroleum Coordinator Takes Indian Service Personnel Director*

By Doris C. Brodt

On July 1, S. W. Crosthwait, Assistant to the Commissioner of Indian Affairs in charge of personnel, was selected by Secretary Ickes as Executive Officer for the Office of Petroleum Coordinator for National Defense. His assignment to this organization, which was created in May to coordinate existing Federal authority over oil and gas and insure that the supply of petroleum and its products will be accommodated to the needs of the Nation and the national defense program, was made with the understanding that he would be permitted to return to the Indian Service as soon as the administrative organization of the new office was completed. Besides the central office in Washington, there are five district offices located in New York, Chicago, Houston, Denver and Los Angeles.



*S. W. Crosthwait*

### Long Engaged In Personnel Work

Mr. Crosthwait, a native of New York, graduated from George Washington University in electrical engineering and took post-graduate work in public administration at American University. He has been actively engaged in administrative and personnel work and participated in national personnel association conventions for many years. His first assignment in the Government Service was in 1916 with the Navy Department, after which he entered the Navy for service in the first World War. Upon returning from the War, Mr. Crosthwait worked for a time in the Treasury Department in an administrative capacity. From there he was transferred to the Civil Aeronautics Authority, where he was employed from 1925 to 1934. In 1934 he came to the Department of the Interior as an assistant to First Assistant Secretary E. K. Burlew and was assigned duties in connection with Public Works personnel. On February 1, 1936, Mr. Crosthwait was appointed Assistant to the Commissioner of Indian Affairs in charge of personnel, and was recently designated acting Associate Chief of the Administrative Branch.

The personnel work of the Indian Service is an important element in carrying out the present Indian policy of self-determination. Increasing



responsibility in the management of their own affairs has been manifested in many ways by the Indians of the United States, notably in the conduct of their tribal business through corporations chartered under the Indian Reorganization Act of 1934. As employment officer for the Indian Service, Mr. Crosthwait was responsible for the employment problems of over 12,000 employees, more than half of whom were Indians.

Because of his experience and ability as a personnel administrator, Secretary Ickes detailed Mr. Crosthwait for six months' duty during last year to the Bonneville Power Administration as his special representative, for the purpose of establishing a system of personnel administration for the project.

Mr. Crosthwait is a member of the Interior Department Recreation Association and served as its president in 1939.

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### *Celebration At Anadarko*

"There is peace on the prairie now, a peace imposed by the iron rule of the white man; a peace that took the red man from his nomadic life and put him to tilling the soil and learning the civilization of the conquerors. But that peace did not come without bloodshed, without massacres and raids that left white men, women and children dead in their burning cabins, when the Indian was pushed farther and farther to the west by the advance of the whites who wanted the fertile prairies for their own. That struggle, from the days when the Indians were unquestioned kings of the prairie to the final quelling of the hostile tribesmen seventy-four years ago, was portrayed by a cast of more than 400 colorfully-clad Indians at the opening night program of the tenth annual American Indian Exposition at Anadarko.

"Stirring tableaux, one after the other in a well-knit pageant told the heart-moving story of the Plains Indians of Oklahoma and brought prolonged applause from the more than 4,000 spectators who jammed the exposition stadium and overflowed until only standing room was left.

"Two treaties, one of which fixed the boundary lines of what now is Oklahoma, were featured in the pageant with historical authenticity. The first was the treaty between the Wichitas and the Republic of Texas, in 1843, and the second, the Treaty of 1867 at Medicine Lodge, Kansas, which brought an end to the nomadic wanderings of the great Plains Indians and took from them their great hunting grounds.

"The pageant began with a call to ceremonials by Bela Cozad, an ancient Kiowa, last of the native Indian flute makers. A great ring of

trees and tepees formed a natural amphitheater in front of the grandstand, and as the flutist's call came, the Indians, clad in native costumes, began a series of dances signifying their thanks to the Great Spirit for His bountiful gifts of grain, fruit, vegetables and venison. The resonant beat of the tom-toms died away after the harvest, hunting, ghost and buffalo dances to signal the end of ceremonials and the beginning of the first episode which centered around peace treaties between the Delawares and Caddos in 1862.

"Then came the years of tribulation, wars with the whites, the gradual loss of their land to the pioneer settlers and the Army of the United States, and a note of sadness dominated the chants of the Indian singers. There followed the frenzied war dances of all the tribes, and Comanche scalp dancers with their fierce and blood-chilling yells depicting the fight of the Indians for their home land and the steady advance of the whites. Finally, plagued by near famine, fed and cajoled by the Army commanders, the Indians signed the famous Medicine Lodge treaty in 1867 and resigned themselves to a reservation life under domination of the whites.

### Flag Dance

"With peace once more restored, the Indians set about making the best of their new life, and as they progressed, they became more friendly toward their white neighbors until eventually they learned to forget the past and accepted the restrictions imposed upon them. Gradually, with the passing of the years, the Indians turned from their primitive life, accepted the white man's standards and teaching and there followed a final democracy on the prairies with 'peace, liberty, hope and freedom for all.'

"The pageant closed with a flag dance and singing of the National Anthem following presentation of exposition princesses by their tribal directors." By Gene Dodson. Reprinted from The Oklahoma City Times, August 21, 1941.

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## *WAGONS VERSUS AUTOMOBILES*

Meeting the menace of lightless Indian wagons along the highways of Arizona and New Mexico, Navajo Service is making plans to purchase more than 8,000 red reflectors for Navajo Indian wagons. Several tragic accidents have occurred between automobiles and wagons in recent months.

District supervisors, teachers and other field employees of Navajo Service will supervise installation of reflectors on the left rear of all wagons and the left side of the bridle band. They will be visible for a distance of 300 yards.





**Frank W. Parker**

## *Indian Engineer*

Because of his fine record, a Bannock Indian, Frank W. Parker, has been detailed to the Iowa Institute of Hydraulic Research, Iowa City, for laboratory work and further study in connection with sediment in streams and soil mechanics.

The Iowa Institute is a Federal laboratory financed directly by the War Department in cooperation with several other Federal agencies.

As Associate Engineer on the Headgate Rock Diversion Dam in the Colorado River, Frank Parker has had charge of

the testing of vast quantities of concrete and other materials which have gone into the construction of the dam and spillway during the past three years. This dam is the principal structure of a 100,000-acre irrigation project being planned to meet the needs of many Southwest tribes whose population is increasing and who in some instances are already faced with serious land shortages.

### Held Many Jobs

Considerable of the materials which went into the concrete and riprapping for the Headgate Rock Dam came from near Parker, Arizona, where the dam was built. The concrete mixtures were tested daily by means of a 50,000-ton hydraulic press. Supervising these tests was only one job of many which Mr. Parker held.

Frank Parker is thirty-two years old. He received a Bachelor of Science's degree in Civil Engineering at the Oregon State College. He has worked for the Oregon State Highway Department and the War Department.

Professor E. W. Lane is immediate supervisor of the laboratory work at the Institute for Hydraulic Research. A member of the committee consisting of representatives from several Federal Agencies who formulate the general program of the Institute is C. H. Southworth, Assistant Director of the Irrigation Division. Other Federal Agencies participating are the Geological Survey, the Bureau of Reclamation, Soil Conservation Service and the Tennessee Valley Authority.



*The Harvest*



## *In The Fashion Of Their Forefathers*

### *— Chippewas Gather Wild Rice*

In the primitive fashion of their forefathers, Minnesota's Chippewa Indians are now pitching their tents along the shores of the rice lakes, preparing to harvest their wild rice crop that has become a dinner table delicacy throughout the nation.

The history of wild rice dates back many years prior to the advent of the white man in the Great Lakes region. Before the white man came, the Chippewas were using wild rice as food. Diaries and reports of the earliest fur traders and missionaries into the Northwest Territory, now a part of Minnesota, contain accounts of the Indians using wild rice for food. Father Hennepin, as early as 1683 says in his diary that, "In the lakes grew an abundance of wild oats, without any culture or sowing, provided the lakes were not over three feet deep."

### Many Battles Fought

The old Indians of today tell interesting stories in connection with the rice fields and say that many fierce battles were fought between the Chippewas and Sioux for the possession of the wild rice beds. So highly did the Indians esteem the rice, which according to legend was provided by the Great Spirit to keep them well and strong, that they named many streams, lakes, and villages for it. Minnesota's wild rice beds cover approximately 200,000 acres of land in twenty counties.

In the Chippewa tongue August means "month of harvesting wild rice"; September, "bright colored leaves." These two months play a very important part in the harvesting of wild rice in Northern Minnesota, for it is in these months that the grain ripens and becomes ready for harvesting.

### Harvested As Of Old

Implements and methods of harvesting, as used by the Indians, are almost as ancient as the industry itself. The Indians see no need for modernization and are content to carry on the work as of old.

Wild rice, an annual plant, grows in miry places, or shallow water. The seed, shed in the autumn, lies in the alluvial mud until spring, when it grows rapidly out of the water, often to a height of six or seven feet. The kernels, when ripe, do not remain on the stalks long, but drop to the water and anchor themselves in the mud and produce the crop the following year. Wild rice is susceptible to storms and frosts and is wholly dependent upon proper water levels. If the lake or water levels are too high to use the Indian term "it is drowned out", and the stalks are lifted off the stems and float. If it is low, especially for several seasons, instead of wild rice growing, weeds such as cattails come up.











When the harvest is ready the Chippewas gather in camps along the shores of the lakes. The rice is gathered in flat-bottomed, sharp-prowed canoes which are pushed through the beds of yellowed grain by means of paddles or long forked poles, depending on the thickness of the crop. The crew of the boat usually consists of two persons, generally a man and a woman. The man handles the canoe while the woman harvests, bending the stalks over the side of the canoe with one hand, and gently beating the ripened grain into the bottom of the boat with the other. Care must be taken to prevent stirring up the mud on the lake bottom, and part of the rice must be left to seed the bed for the coming year.

#### Wind And Birds Endanger It

As the grain is easily loosened by the wind and birds, as well as by handling, it must be gathered just before maturity and subsequently subjected to a process of drying and ripening. This is done either in the open air, in the sunshine, or on a sheet supported on a rack over a slow fire. In the latter case, the smoke of the fire also hardens and preserves the grain. This crude method has been handed down from generation to generation and is still being used by the old Indians.

Threshing machines came into use a few years ago, but they destroyed the rice beds. The State Conservation Commissioner prohibited the use of these machines lest their operation completely destroy some of the most prolific beds.

When sun-dried, the hull remains until the crop is threshed. The hull is removed by a method of treading, either with the feet or with sticks shaped like churn dashers. The process breaks and removes the brittle hull. When the threshing is done with sticks, the unhulled grain is put into a hole dug about two feet deep in the ground, suitably lined with skins or cedar slabs and is then beaten or churned. This is the old method used by the Indians for years.

#### Grain Is Winnowed

When sufficiently threshed, the grain is winnowed in a dish made of birch bark. As the grain is poured from dish to dish, the wind gently carries the chaff away, or the grain may be spread on a blanket and the chaff blown out by the use of a hand fan.

The Government is well aware of the importance of this commercial industry to the Indian people, and has taken steps to prevent its ultimate destruction. In recent years it has been seriously threatened by the encroachment of the white man.

That the Indian is a natural conservationist has been shown many times, but never more forcibly than in the case of the wild rice harvest. The primitive harvesting methods used by the Indians for generations







were not destructive, but insured a perpetual annual crop, water levels being normal. In recent years, however, there has been a steady growth of whites entering the wild rice beds. Their carelessness and wastefulness, together with their greediness in gathering the immature grain, which in turn forced the Indians to harvest the rice before it was ripe - ruined many of the rice beds and threatened to inflict hardship upon many Minnesota Indians.

### Steps Taken To Preserve Industry

Both the State and Federal Governments were quick to sense the danger, and in line with the Administration's program of conservation, steps were taken to preserve this industry. In 1939, the State of Minnesota passed a bill regulating the gathering of wild rice in certain areas, by granting to the Indians exclusive right to harvest the wild rice crop upon the public waters of the White Earth, Leech Lake, Nett Lake, Vermillion, Grand Portage, Fond du Lac and Mille Lac Reservations. Among other provisions, the bill regulated the harvesting hours, the type and size of boats to be used, prohibited the use of machinery in harvesting and required a license of all rice gatherers. The Government has purchased suitable lands bordering wild rice bearing lakes for camp sites for the Indians during the rice season. The CCC-ID has constructed water and sanitary facilities, built trails, pumps, cleared brush and done other improvement around the rice lakes. Important contributions have been made also by the Indian Service's Extension Division, by improving the quality of the rice, securing markets for the crop and securing prices reasonable to both buyer and producer.

Preservation of the wild rice is important not only to the Indians, but to whites as well, for this food in recent years has found its way to the markets of the larger cities where it is used in a variety of ways including breakfast cereal, wild rice pudding and as stuffing for fowl. The Minnesota Chippewas operate a corporate rice marketing enterprise and are shipping wild rice to almost every state in the Union.

### Independent Study Of Indian Self-Government

A study of Indian self-government, made possible in part by the Robert Marshall Civil Liberties Trust, is being undertaken by the American Association on Indian Affairs. Robert Marshall formerly was Director of Forestry in the Indian Service. He died in 1939. The present plan provides for an examination of tribal and other organizations on the Mescalero Apache Reservation in New Mexico, the Papago in Arizona, and the Eastern Cherokee in North Carolina. Other reservations may be included in the future.

Most of the field work is being undertaken by Moris Burge, Acting Executive Director of the Association. A special committee of the Association, consisting of Dr. Jay B. Nash, Dr. William Duncan Strong and Dr. Eduard Lindeman, has been appointed to consult with Mr. Burge regarding his findings and the preparation of the report.





*Learning The Use Of Modern Laundry  
Equipment, Carson School, Nevada*

## *Changes At Blackfeet And Fort Hall*

Two new Indian Service appointments have been announced by Secretary of the Interior Harold L. Ickes. Roy Nash has been named Superintendent of the Blackfeet Agency at Browning, Montana, and Charles L. Graves has been appointed Superintendent of the Fort Hall Agency in Idaho. Mr. Nash formerly was Superintendent of the Sacramento, California, Agency, while Mr. Graves for the past five years has been Superintendent at Blackfeet. Both will assume their new duties September 1.

At Blackfeet Mr. Nash will have under his jurisdiction 4,500 Blackfeet Indians who live on a reservation of 1,258,344 acres in northern Montana along the Canadian border. The economic outlook of these Indians was for many years a bleak one. Their reservation, just east of Glacier National Park, is subject to high winds and bitter winters. A small portion of the land was irrigated and some livestock was owned by the Indians, but a large part of the reservation's grass was leased to outsiders. Many of the Indians lived in hovels, eking out an existence wherever they could

### *Cattle Round-Up At Fort Hall, Idaho*





find it, unable to obtain the credit with which to launch enterprises of their own.

In part as a result of the operations of the Indian Reorganization Act of 1934, these Indians are today on their way to becoming economically self-sufficient. A total of 2,727 additional acres of land have been purchased for the Tribe. Government credit has been extended, enabling them to expand their cattle and other industries. Through a rehabilitation program, fifty families have been established on irrigated tracts of reservation land where they have built houses and barns, planted gardens and acquired livestock. Additional grazing land has been made available to them. Other families have been rehabilitated on their own lands throughout the reservation.

The new Superintendent, Roy Nash, is a native of Wisconsin and attended the University of Wisconsin, Columbia University and the Yale Forestry School. He is author of "The Conquest of Brazil", a comprehensive survey of the social conditions among the Brazilian Indians, which was included in the League of Nations list.

#### Accepted Indian Reorganization Act

The 2,000 Bannock and Shoshone Indians of the Fort Hall Agency live on a 477,244-acre reservation in southeastern Idaho. These Tribes also are organized under the Indian Reorganization Act, having accepted the Act on October 27, 1934. They have adopted a constitution and by-laws, a charter of incorporation and a law and order code, and have charge of a \$100,000 revolving credit fund which is loaned to individuals and organizations, making it possible for the Indians to finance activities which would otherwise be impossible. Under provisions of this Act, the Government has purchased 4,861 acres of additional land for the Tribes. Cattle furnish these Indians their greatest source of income, with agriculture second.

Charles L. Graves, the new Superintendent at Fort Hall, entered the Indian Service in 1928 as Director of Agriculture. Previous to his services at Blackfeet he was Superintendent of the Jicarilla, New Mexico, Agency. He is a native of Ashton, South Dakota, and a graduate of the South Dakota State College.

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#### *IROQUOIS INDIAN NAMED BRIGADIER*

A full-blood Iroquois Indian, Brigadier O. M. Martin, has been appointed to command an infantry brigade in the Canadian Active Army, it has been learned. He is the first Indian to hold such high rank in a modern army. Brigadier Martin comes from the largest band of Iroquois, the Six Nations at Brantford, Ontario, and was among the 292 soldiers from this band who went to the front during the last war. He was a Toronto school teacher in private life and during the last war served for a time in the air force. New York Times.



*A Haskell Student Learns  
Building Construction*



# *Indians In the News*

At the close of the Civil War, the Western Frontier was almost defenseless against the skillful and daring attacks of the Red Man. It was General George Crook who fostered legislation which was passed in 1866 providing for the enlistment of up to 1,000 Indians as scouts, guides and counsellors in Indian warfare. Indians of many tribes served in 288 engagements after 1870 before the hostile tribes were finally pacified. As the West became peaceful, the Indian posts were abandoned until finally only Fort Huachuca was left. Eight of these proud, dignified, loyal Indian scouts remain. They are Apaches and are located in southern Arizona along the Mexican border. No enlistments have been accepted in the Scouts since 1923. Appropriately enough, the eight remaining scouts are entrusted now with the guarding and preservation of the Fort Huachuca Military Reservation, part of the land their fathers once fought to win for the United States. For parades and special occasions these scouts wear ceremonial regalia and make a colorful addition to the 25th Infantry of the United States Army. The scouts live in a little village just inside the Army post. Their houses are of adobe, built by themselves with material supplied by the post. Augusta, Georgia. The Herald. 7/10/41. (NEA Feature Story)

Several members of the Whitecloud Indian family of New Mexico were recently brought from an Indian reservation there to appear on the Utah Pioneer Days program. They presented their ceremonial, the "rain dance." That night it rained torrents, washing out the events of the evening. The next night the dancers performed again - and so did the rain clouds. Wilmington, North Carolina. The Star. 7/28/41.

Work has started on what will be one of the Nation's largest Indian medical centers, comprising a hospital, a five-story nurses' quarters, attendants' quarters, laundry and shop buildings, commissary building, garage and homes for staff physicians. The hospital, located at Tacoma, Washington, will serve Indians throughout Montana, Idaho, Oregon, Washington and Alaska. Missoula, Montana. The Missoulian. 7/25/41.

The Navajo have been so successful in their cooperative store and trading post at Mexican Springs, that they have opened a second one in the mountains for ranchers and farmers who live there during the summer and for permanent residents. General Superintendent E. R. Fryer of the Navajo Agency was principal speaker at the dedication exercises of the new shop. Phoenix, Arizona. The Republic. 7/31/41.

An army of Alaskan Indians is signing up to serve the country in its move for national defense. The selective service registration at Ta-

nana, on the lower Yukon, showed 70 per cent natives in an enrollment of 157. Denver, Colorado. The Post. 7/12/41.

Warner Brothers will import some Sioux Indians from their reservation in the Black Hills of South Dakota for employment in "They Died With Their Boots On", a picture about General George Custer's military career. St. Paul, Minnesota. The Dispatch. 7/11/41.

Officer of the day for the 67th Armored Regiment of the Second Armored Division went to inspect the sentries on duty one night about midnight but found that one was missing. Because several newly-assigned selectees were on guard detail, he decided to be a bit lenient and so spent several minutes looking for the sentry before he called the Sergeant. But even with the Sergeant's help it was a little while before they discovered the missing guard between two tanks. "Where have you been," demanded the Captain. "Here on my post, sir," answered the Private. "My orders say I'm not to let suspicious persons loiter near my post. I beg your pardon, sir, but I thought you were a suspicious character and I was stalking you to see that you didn't walk off with anything." The sentry was a full-blood Indian. He had been hovering within jumping distance of the Captain throughout the search. It was then explained to him that he should challenge unrecognized persons at once. Tampa, Florida. The Times. 7/17/41.

No nursers of old grievances are the Penobscot Indians who live near Old Town, Maine. They make a daily rite of pledging allegiance to the American flag. This tribe of Indians now numbers approximately 600. Many of them died in World War I. Austin, Texas. The American. 7/31/41.

During the past school year a group of ten Paiute Indian girls of the Nevada Day School at Nixon, Nevada, and eight Paiute women have been knitting sweaters for the Washoe County Chapter of the American Red Cross. When they started last fall none of the women even knew how to hold a knitting needle, Red Cross officials said, but were accustomed to sewing and making Indian articles for sale, such as Indian dolls, deerskin gloves and moccasins and beaded articles. Reno, Nevada. The Nevada State Journal. 7/10/41.

Alvin Zephier is the first Indian student to graduate from the South Dakota State University. He is the son of an Episcopal minister, serving the Indian people at Wounded Knee. He earned a share of his school expenses by doing janitor work at St. Paul's Episcopal Chapel at Vermillion. Young Zephier plans to make practical use of his education and training in serving his own people. He will have charge of adult education and recreational activities and personnel guidance among the Indians in the work camps of the Assiniboin Indian Reservation at Fort Belknap. Sioux City, Iowa. The Tribune. 6/2/41.





*A House Remodelled Under The Rehabilitation Program Is Painted By An Indian Of The Sisseton, S. D., Agency*





*Book Of Pictures And Text By Mrs. Macgregor  
Is Prominently And Favorably Reviewed*

Twentieth Century Indians. Photographs and text by Frances Cooke Macgregor. With a foreword by Clark Wissler. 127 pages. Putnam. \$3.00.

(Reprinted from the daily column "Books of the Times" by Charles Poore, New York Times, August 16, 1941.)

"The oldest by far of all our first families should gather their clans into a society. It might be called the S. D. S. M. The initials, of course, would stand for Sons and Daughters of the Siberian Migration, and the members would be the American Indians whose ancestors, according to many authorities, came to this country from Siberia by way of the Bering Straits and Alaska some ten to twenty-five thousand years ago.

"For, compared to the Indians, we're all pretty recent immigrants here. Their town and country houses are scattered over America. True, the extent of their estates has been considerably reduced by new arrivals on these shores. But, as Frances Cooke Macgregor shows in the illuminating text and excellent photographs of 'Twentieth Century Indians', they are by no means a dying race. On the contrary, they are increasing.

"The Oldest American Families

"Indeed, Mrs. Macgregor tells us, they have increased with such rapidity during the past eight years that their birth rate is nearly twice that of the country's white population as a whole. Yet there are not so many of them - 361,000, all told, according to last year's census, or about one-third of a million.

"They are divided into some 300 tribes scattered about the nation. They speak more than 200 different dialects and languages. Examples cited are the Navajo, Pima, Papago, Pueblo and Apache tribes in the Southwest; the Pomo, Paiute, Yakima and Klamath tribes in the Pacific States; the Sioux, Arapaho, Cheyenne and Kiowa in the Plains country; the Passamaquoddy, Narragansett and Seminole tribes on the Eastern coast. Not all are full-blooded, naturally. More than half are of mixed blood. Since they speak different languages, English is becoming the common tongue of communication, and, to some extent, so is Spanish in the Southwest.

"American Indian Life Today

"The abundance of misinformation that most of us show about these fellow-Americans stirred Mrs. Macgregor to try to present a true picture of Indian life as it exists today. Four or five years ago she made a photographic study of an Indian community in Northern California. That led to a commission from the United States Office of Indian Affairs... Her text for this informing cross-section of American Indian life was gathered from auth-

oritative writing, and it has all been gone over by Rene d'Harnoncourt, general manager of the Indian Arts and Crafts Board, and Clark Wissler, curator of anthropology at the American Museum of Natural History, who contributes a foreword to the book.

"The photographs are far from the usual vacation-picture-postcard and now-we'll-have-a-rain-dance conception of American Indians. Here are a few:

"A Wampanoag Indian of Gayhead on Martha's Vineyard, wearing overalls and a visored cap, digs for clams on the beach. A Papago living seventy miles from Tucson, Arizona, drives his wagon into the hills to get wood he can sell the white people in town. Two canvas wall-tents with battered stovepipes curving out show how some Arapaho families live in Oklahoma.

### "On And Off The Reservation

"In Minden, Nevada, Washo Indians drive furrows on a ranch - and we are told that their keenness of eye makes them superior to whitemen in keeping the lines between the markers straight. At Carson City, squatters live in shacks on a dumpheap for all the world as though they were in one of the Hoovervilles of the early depression years. On a Navajo reservation a small boy herds sheep. At Phoenix advanced Indian students study tractor and Diesel motor operations. In the desert the Papagos build houses out of desert plant stalk and adobe.

"In crisp, brief chapters Mrs. Macgregor discusses the land problem of the Indians, their religion, their diseases and their health, their education, their subsistence, their population changes, their housing, their surviving native culture and their history.

"Not least are their contributions to American life and to the life of the world. 'Some of these,' Mrs. Macgregor points out, 'have played a large part in the commerce of the world, such as tobacco, cocoa, cotton and rubber. The Indians passed on to the white man many valuable foods, including corn, squash, beans, tomatoes, pumpkins, peanuts and maple sugar. Many drugs we now find to be indispensable were discovered by them, for instance quinine, witch hazel, ipecac and cocaine. They contributed also to a number of sports we enjoy today: canoeing, snowshoeing, tobogganing, lacrosse and archery. They have enriched our lives by their talent for making beautiful baskets, blankets, paintings, jewelry and pottery; and their colorful songs and dances have given America a folklore distinctly its own.'

"Yet America has in the past shown a peculiar kind of gratitude toward the Indian: 'Treaties were broken,' Mrs. Macgregor goes on to say, 'regardless of our national honor. The Indian was thrust aside, for, according to our standards, he seemed backward and inferior. His intelligence was doubted, and we were prejudiced because his color was different from ours. He could not become a white man, and yet we tried to destroy his Indian way of life.'





"Now, however, a good deal of this has been changed. The Indian, Mrs. Macgregor feels, has more hope; the whites are not only beginning to help him but also to understand him: 'He has at last been recognized as an inventive and intelligent being whose poverty is not entirely the result of his own doing, who, while his opportunities have been less than ours, is neither superior nor inferior to other peoples.'

"Help the Indians to help themselves, this book suggests, and you'll help them to do their share in helping this country - which was theirs long before it was yours or mine."

## *The Glories Of Yesterday*

Hear Me, My Chiefs, by Herbert Ravenel Sass. Published by William Morrow and Company. \$2.50.

"A wind blew west over the Atlantic, driving before it a frothy foam or scum. It blew this scum, which was evil and unclean, upon the shore of the American continent and the scum took form. The form that it took was that of a white man - of many white people, both men and women; wherever the scum lodged on the shore of the continent, it took this form."

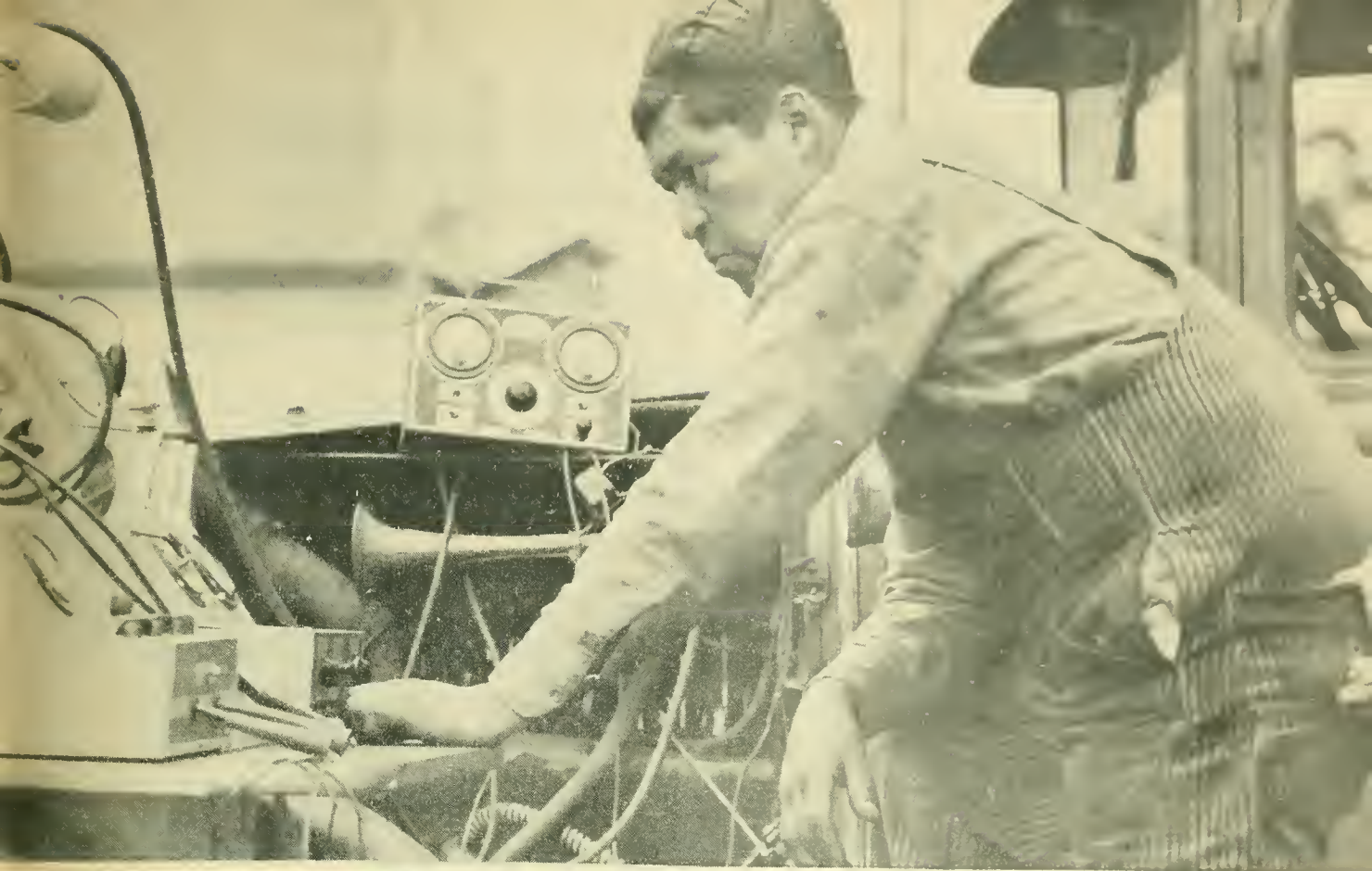
So with this quotation from an old Shawnee Indian, Mr. Sass delights in writing of the Indian's past to shock the layman out of his commonplace misconceptions. Even though the serious student of Indian affairs might wish for more facts and less of Mr. Sass's repetitious and imaginative writing, still one will have to admit Mr. Sass's style should arouse the layman's curiosity and may furnish him a refreshing point of view on early Indian-white history.

Of Chief Joseph, of Tsali, of Emperor Brims, of Sauts the Bat, he writes, and of the tragic Tonguin explosion off the Pacific Northwest Coast. Mr. Sass also writes of dreams. Of Haionhwatha, not Longfellow's mythical hero, but a real Hiawatha who formed the Iroquois Confederacy "to secure universal peace and welfare among men by the recognition and enforcement of the forms of civil government." And of a white man's dream, little Christian Priber, accepted among the Cherokee as their own, who planned to weld the Southern Indian Nations into a great communal state.

And Mr. Sass touches briefly on much that might be superior in Indian culture to that of the white colonists. If woman's relative position in society is a test of a people's culture, then the Iroquois, Cherokee, Huron and other Indian nations ranked high. And if a man's harmony with nature is also a test, then the Indians surpassed the white man in many civilizing qualities. From the millions of birds, countless buffalo, deer, bears, and turkeys which made Eastern America the richest land known, the Indian took only what he needed. But in a few years the white colonists had almost completely stripped the Eastern woodlands of their vast riches.

The book is well worth reading. Reviewed by Eleanor Williams.





## *INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.*

### *Camping Comes Natural To The Navajo*

Call 'em side camps, spike camps, fly camps or what you will, they are pretty comfortable for outdoor living during the summer months on the Navajo Reservation.

Plans and management of these Indian CCC camps have been modified from the orthodox CCC design in order to have them fit more nearly into the traditional pattern of Indian life and culture.

These Navajo enrollees do their own cooking. They like it better that way, and do it on the outdoor stoves individually set up in front of each tent. In bad weather they can transfer the cooking operations to the stoves inside the tents. However, good weather is the rule in Western Navajo during most of the summer months. The campus in front of the tents contains the area for parking cars and trucks, the water supply and showers, the baseball diamond and the basketball and horseshoe courts.

Navajos work and play in groups. In the evening after the supper tasks and chores are finished you can hear the beat of drum and rattle and the chant of singers, and often there is dancing.

### "White Gold"

One of the big tasks of Indian CCC is the construction of irrigation and flood control structures. Conservation of water is most important among the CCC projects in the Navajo Reservations. Water is called "White Gold" in the arid Southwest. Indian enrollees have become expert stone masons and are, in fact, adept at the many skills required in building these complicated water storage structures.

As the rains come only intermittently and sometimes at long intervals, dams are placed across the principal drainages to impound the flood waters after the rain. This reduces the flood hazard and captures a water supply which can be let out through the control structures to the stock watering troughs or to the small irrigated fields below.

The Navajos go out eagerly each morning to their work because they realize that this preservation of their lands from soil erosion and the capturing of water is to their own advantage as well as in the interest of national conservation.

Each week the CCC-ID group meets with the people of nearby communities when they discuss problems of range and livestock management and other subjects vital to their economic and social well-being.



## *Shoshone-Bannock Tribesmen Conduct Unusual*

### *Ceremonial In Honor Of Louis Balsam*

"In tribute to Dr. Louis Balsam and his accomplishments on behalf of the Shoshone-Bannock Indian Tribe during his nine-month service as Superintendent at the reservation agency, the Indians Saturday had broken a 107-year-old tradition by honoring Dr. Balsam at a farewell ceremonial dance.

"Tribal business council officers said no such dance ceremonial has previously been accorded to a white man in the history of the Tribe, a history dating back to 1834. Dr. Balsam came to the reservation in September, 1940, to succeed Superintendent F. A. Gross, who had been transferred to the Colville Reservation at Nespelem, Washington.

"The ceremonial dance started with the beat of the giant drum in ancient Eagle Lodge, by which the Fort Hall tribal business council and old tribal chieftains summoned their people from every portion of the reservation. Heeding the call of the drums and the fast-spreading word of the unusual ceremonial, tribal members streaked across the sagebrush-strewn reservation from every direction, donning colorful ceremonial costumes before embarking for the lodge by foot, on horseback or in automobiles.

"Aged tribal members who were capable of dancing went through the ceremonial in personal tribute to Dr. Balsam. Leading the dances were Dave Pokibro, 74 years old; Yellow John, Sr., 68; Louis Simmons, 67; Teeahganditse, 65; and Pahneeno, 49; all fullblood Bannocks who paced through the ancient ritual as they had learned to do from their ancestors.

"Willie George, council chairman, made an impressive farewell address, expressing the affection of the Indians for Dr. Balsam, and adding their verbal farewell wishes. Nannas Teton, one of the old sub-chiefs of the Tribe, also gave a message of farewell, and brief talks were given by Tom Cosgrove, Louis Simmons, Edward Matsaw and Willie Edmo, council members, and Frank Randall. At the close of the ceremonial, Council Chairman Willie George presented Dr. Balsam a colorful beaded belt, and the ceremony ended with a 'give-away.'" Reprinted from The Salt Lake (Utah) Tribune.





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